

LOCAL HISTORY IN A MDO: THE TSONG KHA RANGE  
(*RI RGYUD*)\*

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ABSTRACT

A mdo local history is explored in this study of six little known monasteries along either side of the Tsong kha'i ri rgyud 'The Mountain Range on the Banks of the Tsong (River)'. This eastern frontier of the Tibetan culture zone has been neglected in Western language research, despite the important roles lamas and monasteries from this region played in Lhasa, Beijing 北京, and beyond. These monasteries are also critically important for their local communities, where they are vital sites for the maintenance of cultural identity, incorporating the teaching of Tibetan literacy, religion, and arts (painting, plastic arts, printing, and dance).

KEY WORDS

Tsong kha, A mdo, local history, religious history, Tibetan geography, mother and son (branch) monasteries, Tibetan Buddhism

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## INTRODUCTION

A broad history of A mdo has yet to be written in any western language, despite Tibetans having inhabited this region (roughly the size of France) since the time of the Tibetan empire in the seventh to ninth centuries. Few pre-seventeenth century Tibetan or Chinese sources specifically deal with the history of the area in other than a cursory way. Most Tibetan language sources from the seventeenth to the twentieth centuries focus on the religious (often sectarian) history while the Chinese language sources focus on administrative (political and military) concerns. This article approaches A mdo history through the narrow lens of the history of six specific monasteries;<sup>1</sup> three on either side of the mountain range central to the northern A mdo region: Tsonk kha'i ri rgyud. The Chinese name of the mountain range, Laji shan 拉脊山, might be interpreted as meaning 'the mountain range (that looks like a) spine pulled (out of the earth)', accurately describing its rocky ridge.

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<sup>1</sup> Dhī tsha, Dge phyug, and Ser dris monasteries in Hualong County, and Thang ring, Bā jo'i (Baijia 百家), Len hwa (the Lianhua tai 莲花台) monasteries in Minhe 民和 Hui 回 and Tu 土 Autonomous County.

Figure One. Tsong kha skyes ri/ Babao shan 八宝山.



The highest mountain in the range is the 4,400 meter Tsong kha skyes ri 'the mountain where Tsong kha pa was born' (known in Chinese as Babao shan, Eight Treasures Mountain). Tsong kha pa–Blo bzang grags pa (1357-1419)–was the founder of what became the Dge lugs pa tradition; his birthplace is in the northern foothills of this range, marked now by Sku 'bum (Ta'er 塔尔) Monastery.

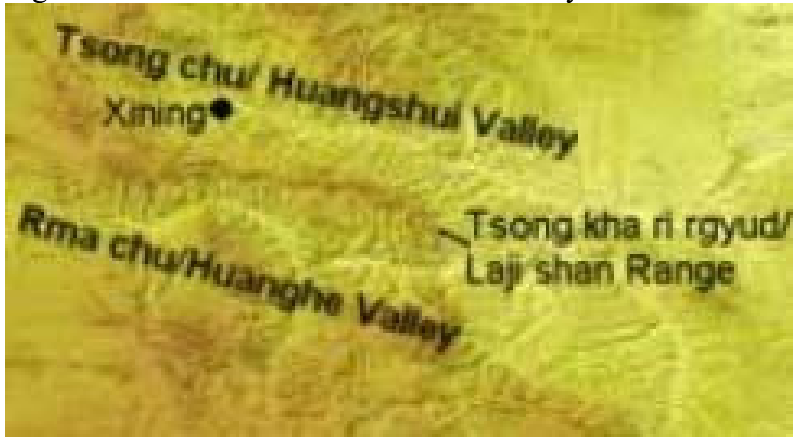
Figure Two. The Tsong kha Range, visible from space as a dark ridge between the Tsong chu/ Huang shui 湟水 and the Rma chu/ Huang he 黄河/ Yellow River<sup>2</sup> in Qinghai, stretches from south of Xining 西宁<sup>2</sup> to Gansu 甘肃.



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<sup>2</sup> The color is yellow from silt that colors the water downstream, hence the name 'Yellow River' in Chinese.

Figure Three. Detail of mountains and valleys.



Although the Dge lugs pa tradition had outposts in this region from the late fourteenth century, it was only in the sixteenth century that it became pervasive in this area, thus the focus on monasteries of this tradition in this article.<sup>3</sup>

The central geographical feature around which this article is organized, the Tsong kha Range, serves as the northern and eastern border of Ba yan/ Hualong County,<sup>4</sup> and the southern border of Ru shar/ Huangzhong 湟中, Tsong kha mkhar/ Ping'an 平安, Gro tshang/ Ledu 乐都, and Bka' ma log/ Minhe counties.

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<sup>3</sup> There are strong elements of the Rnying ma tradition in A mdo south of the Rma chu.

<sup>4</sup> Officially, Hualong Hui Autonomous County.

Figure Four. Mtsho shar/ Haidong Region 海东地区.<sup>5</sup>



However, the monasteries (marked by pink dots in Figure Four, and labeled individually in Figure Six) examined below were not obstructed in their relations with one another by this mountain range because, before paved roads were constructed, steep and narrow passes were crossed on

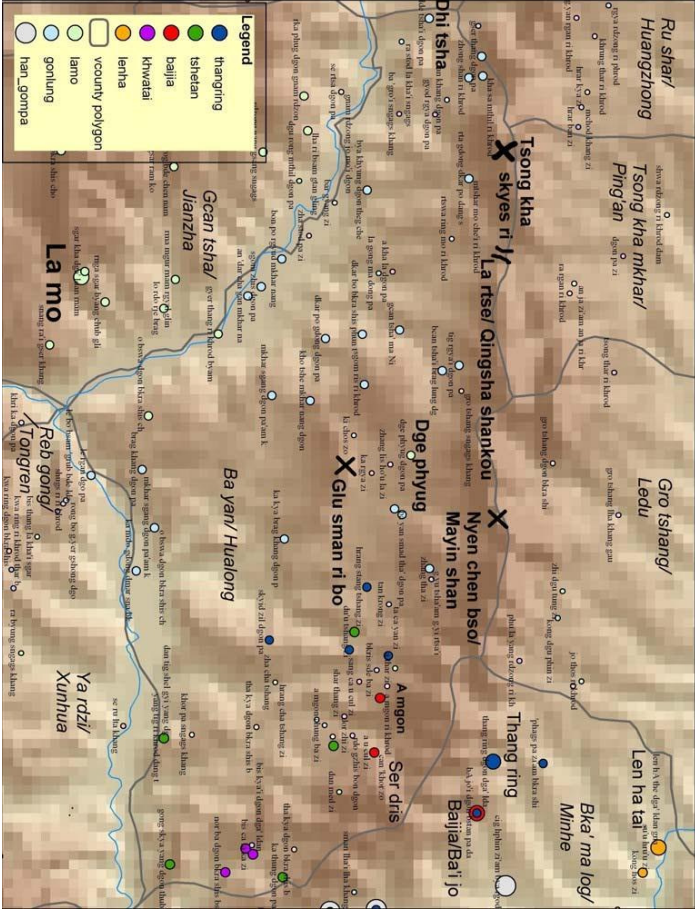
<sup>5</sup> Base map used with permission from Plateau Perspectives: <http://www.plateauperspectives.org/maps/prefecture/Haidong%20Prefecture.jpg>.

horseback and on foot. Monastery networks crossed both rivers and mountains. Moreover, this study of local history also reveals that such networks did not remain parochial but extended across the Tibetan Plateau to Central Tibet, Beijing, and Mongolia. Picking up the strands of local history thus demonstrates the web of Tibetan Buddhist connections that bound Inner Asia together.

Figure Five. *La rtse* at the summit of the north-south pass that leads from Tsong kha mkhar/ Ping'an County through the Tsong kha skye ri range; the pass name in Chinese is Qingsha shankou 青沙山口.



Figure Six. The Tsong kha Range as a county boundary; county names are in italics. Base map by Karl Ryavec.





In this map, monasteries are given the same color to indicate networks of relations of 'mother' monasteries (*ma dgon*, the larger circles: La mo, Tang ring, Baijia, Len ha tai) and 'son' monasteries (*bu dgon*, the smaller circles), which is how Tibetans describe the hierarchical relationship between the dominant monasteries and subordinate branch monasteries in a region.

This article brings together the information and images gathered from various visual and oral sources over the course of a tour in the area in the summer of 2006 and combines them with a preliminary study of the written sources available to generate place-based descriptions of a few monasteries in the A mdo region. Perhaps this initial study will inspire others to visit these sites, to write more about them and similar sites, and to appreciate the rich cultural heritage tucked away all over A mdo, virtually unknown to the outside world. This region was selected because it is so little studied, though it lies between two of the best known and largest monasteries in the Tibetan cultural world: Sku 'bum and Bla brang (to the northeast and southeast, respectively) that may be considered bookends to the region examined in this article.

The handful of monasteries described here do not fit into one or another rubric (monasteries associated with imperial Tibet or with Tsong kha pa) that will organize future articles I plan to write on this region. These monasteries collectively illustrate certain of the important local and translocal connections that have been understudied in Tibetology, especially those of mother and branch monasteries, and the relationships between Central Tibet's three largest monastic education centers ('Bras spungs, Se ra, and Dga' ldan monasteries) and these A mdo regional centers that were once tightly linked to Lhasa. Thus, several of the monasteries (Thang ring, BA jo'i/ Baijia, and Len hwa the/ Lianhua tai, and to a lesser degree Dhī tsha monasteries) examined here were historically 'important', involving

figures active in Lhasa, Beijing, and beyond. These A mdo monasteries were significant educational centers in their own right, with faculties in Buddhist philosophy and dialectics, tantra, medicine, and so on. They thus provided A mdo Tibetans, Mongols, Monguor (Tu), and Chinese (Han 汉) access to Tibetan Buddhist higher education. They used textbooks from Lhasa's central monasteries, which allowed certain students to advance to Central Tibet for higher studies, where they held such prominent positions as that of the head of the Dge lugs pa tradition, the Dga' ldan khri pa. Simultaneously, because of the multilingual status of the inhabitants of this cultural borderland, monks from this region also served at the court in Beijing and as teachers in Inner Mongolia. They were very much at the center of a nexus of Inner Asian relations that played a crucial role in linking Chinese, Tibetan, and Mongolian civilizations.

While small monasteries without major roles in Tibetan history have been studied outside Tibet proper, mostly by anthropologists,<sup>6</sup> they have rarely been studied in Tibet itself. Such other monasteries as Dge phyug and Ser dris south of the mountain range described in this article did not play a large role outside their immediate vicinity. However, these local monasteries are more important to Tibetan culture than the handful of truly massive and well-known monasteries because they are local repositories of cultural knowledge (education, language, arts, crafts, ritual practices, local history) that are central to what it means to be Tibetan, at least for the over seventy-five percent of Tibetans who still live in rural areas.<sup>7</sup>

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<sup>6</sup> Excellent recent work in this vein include Ortner (1989), Mills (2003), and Childs (2004).

<sup>7</sup> Fischer (2005, xvi).

DHĪ TSHA/ LDE TSHA BKRA SHIS CHOS SDINGS  
DGON PA/ ZHIZHA SI 支扎寺

The original Dhī tsha Monastery, slightly down the valley from the monastery discussed here, was established as a branch of the nearby Bya khyung Monastery (where Tsong kha pa studied before he went to Central Tibet<sup>8</sup>) in the seventeenth century by the Dhī tsha nang so, who ruled over the ten clans (*zu* 族) of Dhī tsha.<sup>9</sup> Shortly thereafter the original monastery became the home of Ngag dbang 'phrin las (b. eighteenth century), known as the first Zhwa dmar (Red Hat) Pandita in A mdo.<sup>10</sup>

This Dge lugs pa incarnation series commenced around the same time that the Bka' brgyud incarnation series was banned by the Central Tibetan authorities from reincarnating, due to the tenth Bka' brgyud incarnation's

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<sup>8</sup> Tibetan: Dbus.

<sup>9</sup> Pu (1990, 94), Nian and Bai (1993, 53), and Bshad sgrub rgya mtsho (1995). The spelling of this monastery's name varies. Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas 1982 [1865] consistently uses 'd+hI tsha' for this place name (the use of '+' conforms to extended Wylie, though I use the spelling 'Dhī' for simplicity throughout the article). The modern spelling used by the government is 'Lde tsha', which is also the name of the westernmost township in Ba yan County, at 2,500 meters above sea level. For further historical information on this monastery, see the modern abbatial lineage (*gdan rabs*) by Bshad sgrub rgya mtsho (1995), as well as the biographies of the fourth Zhwa dmar noted below. From his studies here, Dge 'dun chos 'phel was also known as 'A lags rdi tsha', yet another spelling: See his entry (P219) at the free on-line database and digital library, Tibetan Buddhist Resource Center: <http://www.tbrc.org>.

<sup>10</sup> This Zhwa dmar incarnation series should not be confused with the Bka' brgyud incarnation of the same name.

(Chos grub rgya mtsho, 1741/2-1792) involvement with the Gurkha invasion of Tibet. The La mo bde chen Monastery's fourth incarnation of the Zhabs drung Dkar po, Blo bzang thub bstan dge legs rgyal mtshan (1729-1796) awarded his own teacher (or possibly his teacher's reincarnation) the title in the latter half of the eighteenth century. The tradition of recognizing these Dge lugs pa Zhwa dmar incarnations continued, even after the Bka' bgyud pa incarnation series resumed after a one hundred year break with the birth in 1892 of the eleventh Bka' brgyud Zhwa dmar 'Jam dbyangs rin po che.

Figure Seven. The newly rebuilt Zhwa dmar bla brang.



Figure Eight. Image of the Zhwa dmar bla ma.



Not only did the Dge lugs pa lineage continue, it flourished, and the fourth Zhwa dmar incarnation, Dge 'dun bstan 'dzin rgya mtsho (1852-1912), founded the New/ Upper Dhī tsha Monastery with a philosophical faculty (*mtshan nyid grwa*

*tshang*) in 1903.<sup>11</sup> The fourth Zhwa dmar pa was born northeast of Kokonor (Mtsho sngon po/ Qinghai hu 青海湖), in Mda' bzhi/ Haiyan 海晏 County, a place with strong connections to La mo bde chen Monastery. After proving himself a capable student at La mo bde chen, Rong bo, and Bla brang monasteries, he was invited by Dhī tsha's local nobility, including the local leader, Bkra shis tshe ring, to found a monastery for the serious study of Buddhism.<sup>12</sup>

This monastery was originally founded as a place for retreatants (*ri khrod pa*) and for decades was a place of austere conditions and minimal exposure to bustling marketplaces and public rituals, such as had emerged around the more important pilgrimage and political centers of the famous monasteries where the Zhwa dmar pa had studied. Now that an excellent paved road and electricity have reached the monastery, some of this spartan quality has passed; I noticed young monks watching television at a teahouse in summer 2006.

Nevertheless, Dhī tsha has been known for and remains a place of intense study and impressive scholarship.

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<sup>11</sup> Hualong huizu zizhixian difangzhi bianzuan weiyuanhui (1994, 726); the cover of this local gazetteer for Ba yan/ Hualong County features an image of Tsong kha skyes ri.

<sup>12</sup> See the entry on the fourth A mdo Zhwa dmar (P196) at the Tibetan Buddhist Resource Center: <http://www.tbrc.org/>. The Zhwa dmar pa also received his vows and spent years in meditation at Rwa rgya Monastery (Lhag pa tshe ring and Ngag dbang chos grags 1990, 836). For a short Chinese biography see Hualong huizu zizhixian difang zhi bianzuan weiyuanhui (1994, 725-726). For short Tibetan biographies see Bshad sgrub rgya mtsho (1995, 7-31) and Mun 'joms sgron me (2004, 247-278). See Thub bstan rgya mtsho (1981) 421-807 and Grags pa rgya mtsho (1990) for longer biographies.

Figure Nine. New (Upper) Dhī tsha Monastery.



Figure Ten. Debate courtyard with scripture quotations.



The monastery grew dramatically from the outset, its reputation bolstered by its strict regimen of teaching that attracted around 3,000 students before the fourth Zhwa dmar died, from what are today some nineteen different counties (Qinghai was not recognized as a province until 1928)—some from as far away as Gansu 甘肃, Sichuan 四川, and Inner

Mongolia 内蒙古—making it for a time one of the largest monasteries in the history of A mdo. With the death of the founder and the disturbances of the Republican period (民国 1912-1949) in Qinghai, the numbers declined to just under 800 monks in the 1940s. There were still nearly 600 monks when the monastery was closed in 1958.<sup>13</sup> As for intellectual training at the monastery, the students focused on religious texts and practices and philosophy/epistemology, and also studied poetry, ornamental terms, and Tibetan grammar. This explains why so many talented writers and thinkers were trained here. It also had a printing house from its early days, and remains an active publishing center.

The fourth Zhwa dmar pa had two of the best-known twentieth century Tibetans as his students: the thirteenth Dalai Lama (TA la'i bla ma, Thub bstan rgya mstho, 1876-1933) and Dge 'dun chos 'phel (1903-1951).<sup>14</sup> He was one of the official preceptors of the thirteenth Dalai Lama, who wrote his master's biography. It seems that the Dalai Lama studied with him in Sku 'bum after fleeing the British invasion of Tibet.<sup>15</sup> The Dalai Lama also passed by the monastery while visiting Bya khyung Monastery early in the fourth month of 1909 and may have visited Dhī tsha then.<sup>16</sup> The famous modern intellectual Dge 'dun chos 'phel

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<sup>13</sup> Pu (1990, 92).

<sup>14</sup> Hualong huizu zizhixian difang zhi bianzuan weiyuanhui (1994, 685).

<sup>15</sup> See the entry on the thirteenth Dalai Lama (P197) at <http://www.tbrc.org/>. For details on their encounter in A mdo, see the chapter on this topic in Grags pa rgya mtsho 1990:655-715, which starts in 1904/5. However, Danzhu'angben (1998, 373-377) has no reference to the thirteenth Dalai Lama being at Sku 'bum in 1904/ 1905. Cf. Thub bstan rgya mtsho (1981).

<sup>16</sup> Danzhu'angben (1998, 387-388) reports his arrival at Sku 'bum in early 1909.



studied here in his childhood and was later respectfully known as 'A lags rdi tsha'.<sup>17</sup> He must have come to Dhī tsha when he was quite young, as the Zhwa dmar pa (d. 1912) is listed as one of his two main teachers. Dge 'dun chos 'phel would only have been eight or nine years old in 1912. Assuming he entered the monastery from the age of six or seven at the latest, his formative years as a youth were probably spent at this monastery where he took novice vows before leaving at the age of thirteen or fourteen to study at Bla brang Monastery in 1917. A final important intellectual who studied with the lama is well-known locally in A mdo–Sgis (sge'u) steng Blo bzang dpal ldan (1881-1944)—a principal teacher of the well-known intellectual, the sixth Tshe tan zhab drung 'Jigs med rigs pa'i blo gros, also known as Ngag dbang dbyangs can rig pa'i 'dod 'jo (1910-1985).<sup>18</sup>

GCAN TSHA SRIB DGE PHYUG DGON/  
GEXU SI 格许寺

Dge phyug Monastery is located in eastern Ba yan County, just northwest of the county seat, in an area known as Gcan tsha srib 'the shady side of Gcan tsha', as opposed to Gcan tsha nyin 'the sunny side of Gcan tsha' to the southwest on the banks of the Rma chu. The authority of Gcan tsha's ruler, the Snang ra dpon po/ nang so, may once have extended into this region.

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<sup>17</sup> See his entry (P219) at the Tibetan Buddhist Resource Center: <http://www.tbrc.org>

<sup>18</sup> Pu (1990, 93) and Nian and Bai (1993, 61). For further biographical references, see their entries (P229 and P1646) at the Tibetan Buddhist Resource Center: <http://www.tbrc.org>. Nicole Willock of Indiana University is writing a doctoral dissertation on the latter figure.

Figure Eleven. Dge phyug dgon above fields of rape, with the rocky peak of Mount Gnyen chen bso behind.<sup>19</sup>



The monastery's history is poorly represented in printed materials. Although monks residing there in the summer of 2006 said that the monastery was founded in 1677 by the first Ma Ni ba incarnation,<sup>20</sup> the current spelling of the monastery's name does not appear in the nineteenth survey of Tibetan Buddhist temples in A mdo: the *Deb ther rgya mtsho*.<sup>21</sup>

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<sup>19</sup> The Chinese name, Mayin shan 马阴, accords with the name Gcan tsha srid. Both *yin* and *srid* mean 'being in the shadow'. This peak is 4,295 meters high.

<sup>20</sup> See the descriptions of Bā jo'i dgon and Ser dris Monastery below for more on A lags Ma Ni pa bla ma.

<sup>21</sup> This oral history of the area is drawn from interviews with locals. Monks at Dge phyug Monastery cited the twentieth century autobiography of the local scholar, the sixth Tshe tan zhabs drung 'Jigs med rigs pa'i blo gros, for this information. See also Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas 1982 [1865]. Although this work, the *Deb ther rgya mtsho*, is often called the *Mdo smad chos 'byung*, this title was not found in versions of the text that I examined. The monastery is at an altitude of 3,000 meters.

A recent survey of Qinghai and Gansu monasteries noted only that the monastery was founded by 'Kula' Zhabs drung (Kula xiarong 库拉夏茸), that it later came under La mo bde chen Monastery, and that its leading lama was the Zhabs drung Dkar po, who was closely associated with the Snang ra dpon po mentioned above.<sup>22</sup> It is unclear when the relation between the 'mother' monastery and its branch (*dgon lag*, or 'son' *bu dgon*) monastery across the river was lost. This phenomenon of 'mother and son' relationships between large monasteries and their branch satellites is understudied. Often there is a relationship between the founder of branch monasteries and the mother monastery where he trained. This could also be described as a missionary relationship; a large monastery of a particular tradition influences the wider community. These networks have grown large in A mdo for such monasteries as La mo bde chen, Dgon lung, and Bla brang, indicating a relationship of power over the economy and human resources. These extended communities brought in funds, a workforce, and intellectual talent to the mother monastery. This power was also political for monasteries exercising the joint political-religious rule (*chos srid zung 'brel*, *zhengjiao heyi* 政教合一) common in Tibetan history.

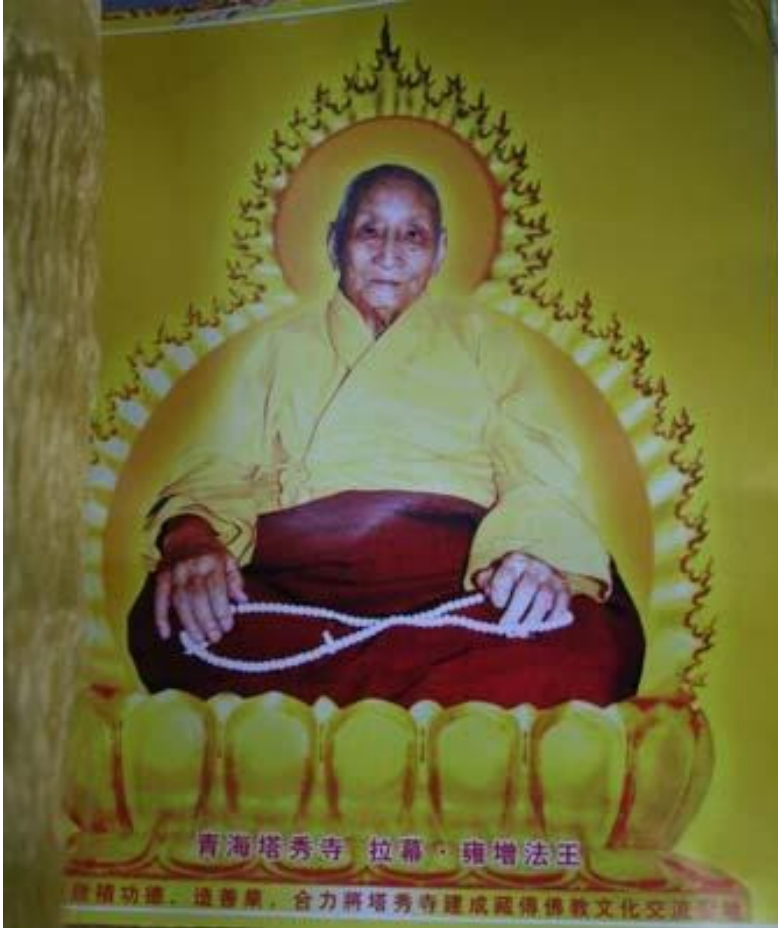
In this case, there is a hint of connections to monasteries to the southwest, in an image on the altar, depicting an incarnation from Thar shul Monastery–La mo Yongs 'dzin chos rje (Taxiu si–Lamu Yongzeng fawang 塔秀寺–拉莫雍

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<sup>22</sup> Pu (1990, 101). In Xiejun · Guantai cairang (2005, 33) it is said to have been built "during the Ming dynasty." The 2<sup>nd</sup> La mo Zhabs drung Dkar po Blo gros rgya mtsho (b. 1610-?) of Mgur Monastery in Gcan tsha (whose successor later founded La mo bde chen Monastery), made peace between the two villages in Ba yan and as a gesture of appreciation Dge Phyug Monastery and the villages associated with it submitted to his administration. My thanks to Tshe dpal rgyal for this information.

增法王). I did not ask the resident monks about the image

Figure Twelve. Thar shul's La mo–Yongs 'dzin chos rje.



of this teacher on their altar, but it is notable that the fourth Thar shul rin po che Dge 'dun chos skyong rgya mtsho (1810-1884/ 1888) played a critical role in the fourth Zhwa dmar pa's religious life, including ordaining him at the age of eight. Based on the apparent age of the figure in the photograph, he might be Thar shul Monastery's Yongs 'dzin Blo bzang mkhas grub rgya mtsho (Yongzeng–Luosangkezhuiacou 雍增–罗桑克珠嘉措, b. 1908) who, like the fourth Zhwa dmar pa, was born near Kokonor in

Haiyan County. If this identification is correct, it demonstrates a continued connection to La mo bde chen Monastery, as he was recognized as the reincarnation of the official preceptor (*yongs 'dzin*) of the seventh Zhabs drung Dkar po (1873-1927) of La mo bde chen Monastery and served in this role for the eighth Zhabs drung Dkar po. Moreover, one of the four resident incarnations at La mo Monastery is Thar shul sprul sku, whose monastery is a branch (*dgon lag*) of La mo Monastery.<sup>23</sup>

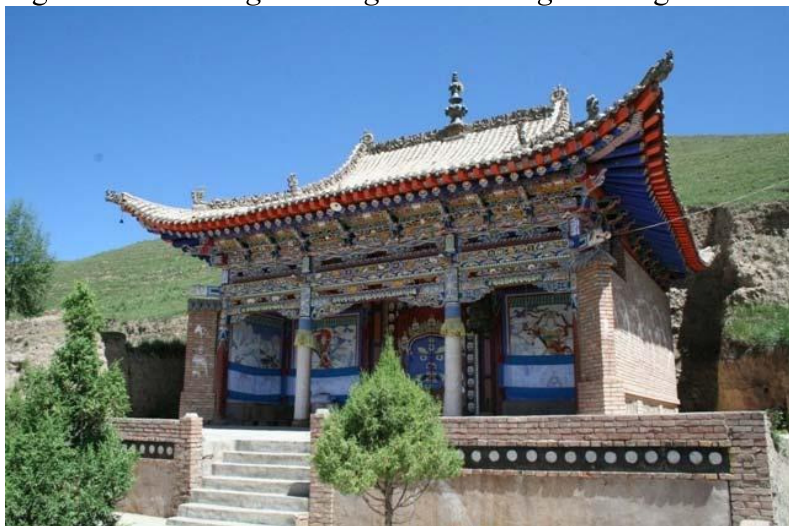
This monastery exuded a feeling of vitality, despite its rural location and small monk population. The Protector's Hall (*mgon khang*), for example, had recently been rebuilt and repainted in bright colors. The monastery had been destroyed in 1958; all these renovations had been accomplished, starting in 1983, with the leadership of a monk apparently associated with La mo bde chen—La mo grags rgan tshang, from O bswa dgon (to the south in Ba yan County)—and the support of the local village communities (*lha sde*; *cunzhuang* 村庄): Zhabs drung phyogs dra, Dro tsha, and Dge phyug. The role of such support communities begs further study.<sup>24</sup>

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<sup>23</sup> Pu (1990, 196-197). There are at least two Thar shul monasteries. Yongs 'dzin bla ma is associated with the one founded in 1789 in Mang ra (Guinan 贵南) County. The other, located in Chab cha (Gonghe 共和) County, is associated with Rwa rgya Monastery. For more on La mo bde chen Monastery, see Yonten Gyatso (1994, ND).

<sup>24</sup> Excluding the last one, I am uncertain of these names' spellings. Apart from the first term, they seem to (roughly) correspond to Xiahula 下胡拉, Jiaozha 角扎, and Gexu 格许 (Pu 1990, 101). See Nietupski's forthcoming work on Bla brang Monastery for details on these religious communities (*lha sde*) support for monasteries they were associated with.

Figure Thirteen. *Mgon khang* with *sa bdag* flanking the door.



Monks from Sku 'bum Monastery created paintings on the new *mgon khang*, including two local protectors associated with nearby mountains. A low mountain in the middle of Ba yan County and one of the *sa bdag* (normally, 'lord' but in this case, 'lady of the earth') depicted on the walls of the *mgon khang* share the same name: Klu sman ri bo (Luwan shan 鲁湾山). *Sa bdag* are defined as beings who "dominate the soil and habitats connected with the earth, which is why they are easily disturbed and irritated by humans." They can also be beneficial protectors, provided they are propitiated properly. *Klu* or 'naga' are described as:

half-human half-serpent beings who live in the ocean, semi-divine beings that dominate the underworld and water habitats such as seas, rivers and lakes; if offended they wreak vengeance by provoking infectious diseases and skin ailments.<sup>25</sup>

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<sup>25</sup> Definitions of *sa bdag* and *nagas (klu)* are from Jim Valby's contributions to the Tibetan and Himalayan Digital

Figures Fourteen and Fifteen. Brahmanarupa Mahākāla<sup>26</sup> and  
*Sa bdag* Klu sman ri bo.



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Library <http://www.thlib.org/reference/translation-tool/>; see also Nebesky-Wojkowitz (1996 [1956], 290-298).

<sup>26</sup> Amy Heller has helped identify this figure as Mgon po bram ze gzugs (Brahmanarupa Mahākāla; see Heller 2003, 91-94; 2005, 220-221).



Figures Sixteen and Seventeen. *Mgon khang* door and the sacred mountain, Klu sman ri bo.







*Klu sman* are a class of these local earth deities that are produced from the union of a male *klu* and a *sman mo* (a type of goddess).<sup>27</sup> *Gnyen*, such as *Gnyen chen bso ri*, the other *sa bdag* depicted on the *mgon khang*, are an ancient class of gods in the Tibetan tradition whose position is understood to

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<sup>27</sup> Nebesky-Wojkowitz (1996 [1956], 202).

be between the earth and the sky. They are a threat to humans due to their evil nature, which explains why this local figure is depicted on the protector's hall, as this deity has been converted to a protector of Buddhism.<sup>28</sup> Thus this local monastery is a site for focusing the community's relations with their local environment, and especially the threats that the environment poses to their lives.

### THE OTHER SIDE OF THE TSONG KHA MOUNTAIN RANGE

Certain Tibetan Buddhist monasteries on the north side of the range have received attention because they were connected more directly to the Qing 清 empire, but their connections with Central Tibet are no less strong. Even so, these monasteries have been ignored by Western scholars, as noted below. The three main monasteries discussed in this section, Len hwa the (Lianhua tai), Bā jo'i (Baijia), and Thang ring are located in Bka' ma log/ Minhe County. Because the Rma chu and Tsong chu river valleys on the north and east side of the range were more easily accessible to outside immigration over the centuries, these areas are more ethnically diverse, with Tibetans representing only a small minority dwelling at the higher altitudes. This does not mean, however, that only Tibetans practiced Tibetan Buddhism and supported the monasteries. Instead, and this is especially true of the Monguor, Mongol, and Han populations in this area, there is a long history of various ethnic groups supporting and practicing Tibetan Buddhism, even within a single monastery. The county is described administratively as an autonomous one with the dominant ethnic groups being the Muslim Hui ethnicity and the Monguor/ Mangghuer ethnicity. From the Mongol empire's incursions here in the thirteenth century,

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<sup>28</sup> Nebesky-Wojkowitz (1996 [1956], 288).

until the 1930s, this area was under the authority of the Li 李 family of Turkic (Shatuo) descent, though they were counted as Tu (natives/ aboriginal people) by the Chinese, and therefore now as Monguor.

LEN HWA THE/ LEN HĀ THE (LIANHUA TAI) DGA'  
LDAN GNAS BCU 'PHEL RGYAS GLING

This small monastery, now entirely devoid of its former grandeur, was likely named after its location (Lotus Terrace), perched above the Tsong chu where the valley narrows to form the Laoya xia 老鸦峡<sup>29</sup> 'Raven Canyon'. Lianhua tai Monastery was established in 1694 by Ngag dbang chos rgyal (Awang qujia 阿旺曲加), an incarnation known as Li kyā sku skye (Li jia huofu 李家活佛) from the ruling Li Tusi 土司 family mentioned above, which led this region under the authority of the Qing.<sup>30</sup> In fact, as Tibetan Buddhism became a locally powerful cultural and political force, there was often a close and enduring relationship between the ruling noble families and incarnations with estates at the important monasteries in A mdo. From the ten branch monasteries affiliated with Lianhua tai, it is clear that this monastery's reach corresponded to the domain of the Li

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<sup>29</sup> In Ledu and Minhe counties.

<sup>30</sup> The founder died in Chahar, Inner Mongolia, presumably while missionizing or fundraising (Pu 1990, 18 and Nian and Bai 1993, 106). Gruschke (2001, 45) devoted a paragraph to this monastery. See Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas (1982 [1865]) for a line about this monastery written in 1850. The monastery is at an altitude less than 2,000 meters, which is relevant to its decline, as the river valley surrounding it has been densely settled by recent immigrants who have little interest in the remnants of the old monastery.

family, who dominated the river valley east of the monastery.<sup>31</sup>

Figure Eighteen. Lianhua tai Monastery on the shelf of land just above the Tsong chu river valley.



This monastery, like Bā jo'i Monastery described below, had four faculties (*grwa tshang*) for the study of topics important in the Tibetan Buddhist educational system: philosophy (*mtshan nyid*), tantra (*rgyud pa*), Kālacakra (*dus 'khor*), and medicine (*sman pa*).<sup>32</sup> A printing house produced texts and other important materials associated with such higher education. The influence of this monastery, like most of those north of the mountain range, declined after the destruction wrought by Muslim rebellions in the Tongzhi 同治 era (r. 1862 -1875).

In the face of a series of uprisings this monastery remarkably maintained its connections with Tibetan Buddhist higher education into the twentieth century, when the Danda Lama 丹达喇嘛 earned a *dge bshes* degree and thereby the right to reincarnate as the Li kyā zhabs drung (Li

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<sup>31</sup> This accords with what Schram writes about Li Tusi, i.e., that he guarded the Sanchuan 三川 region, "since 1930 called Ming huo" (present day Minhe) (2006 [1954-1961], 560).

<sup>32</sup> Pu (1990, 18).

jia xiarong 李家夏茸). This man, like the founder of the monastery and his later incarnations, was also from the Li Family. This was one of the last incarnation lineages to be established in modern times in China, a testament to the family's adherence to Tibetan Buddhism even in the face of modernist revolutions that had started to impact their homeland. The family's commitment to Tibetan Buddhism was also the motivating force for the rebuilding of both the philosophical college (*mtshan nyid grwa tshang*) from 1918-1920, and the estates of the four leading incarnate monk households. This was part of a trend of continued growth, as the monastery established a new branch monastery in 1916, and rebuilt another local monastery as late as 1937.<sup>33</sup> Nevertheless, the monastery continued to decline. By 1958 there were only twenty monks, with eighty *mu* 亩 (~ eleven acres) of cultivated fields as a tax-base.

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<sup>33</sup> Pu (1990, 2, 19).

Figures Nineteen and Twenty. Temple altar and the eighth or ninth generation Li Family Buddha (Li jia fo 李家佛).





The second generation of the Li kyā zhabs drung was a Han Chinese named Li Haishan 李海山 (1914-1989) from Gansu, one of a remarkable number of Chinese incarnate lamas from this region.<sup>34</sup> He returned to lay life in 1960, but when

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<sup>34</sup> See Tuttle (forthcoming): 'An Unknown Tradition of Chinese Conversion to Tibetan Buddhism: Chinese Incarnate

religious freedom was restored in 1982 he went back to the temple and oversaw reconstruction.<sup>35</sup> In July 2006, there were only three or four local monks, who were absent when I visited.

THANG RING DGON DGA' LDAN BSHAD  
SGRUB GLING/ LONGHE SI 隆合寺/  
SONGSHAN SI 松山寺/ TANGERTAN SI 塘尔坦寺

This important monastery was established by Rgyal ba bla ma Bsam blo pa Dge 'dun rin chen (1571-1642), with the assistance of Dka' bcu Don grub rgya mtsho in 1619. Dge 'dun rin chen went to Central Tibet in 1590 and in 1599 held the position of the Rgyal ba bla ma at 'Bras spungs Monastery.<sup>36</sup> This position may have been linked to lamas whose duty and training were oriented toward bringing Dge lugs pa Tibetan Buddhist education to the northeast (to A mdo, the Kokonor Mongols, and later to the Qing court), as at least four figures were awarded the title *rgyal ba* (Sanskrit, *jina* 'conqueror', 'victorious one'; Mong. *ilaghughsan*) in the seventeenth century.<sup>37</sup>

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Lamas and Parishioners of Tibetan Buddhist Temples in A mdo' for more on this.

<sup>35</sup> Pu (1990, 18) and Nian and Bai (1993, 106).

<sup>36</sup> Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas (1982 [1865]): "'bras spungs rgyal ba bla mar bzhugs". This text also uses the spelling: Thung ring dgon. See also Pu (1990, 24-25) and Nian and Bai (1993, 102).

<sup>37</sup> Dge 'dun rin chen was the first. The chaplain of Sechen Khan, the Mongol king of Kokonor, Rgyal ba chos rje Bkra shis don grub (b. sixteenth century) was the second. He served as the sixth abbot of Sku 'bum Monastery from 1638-1642, and established the teaching of abidharma (*mdzod*) and vinaya (*'dul ba*) there; see TBRC P4463



Figure Twenty-one. Rennovations at Thang ring Monastery. The Tsong kha Range is behind.



After studying in Lhasa for more than a decade, Dge 'dun rin chen returned to A mdo, and the fourth Panchen Lama sent Dka' bcu Don grub rgya mtsho to help him start this monastery and its philosophical faculty (*mtshan nyid grwa tshang*).<sup>38</sup> A little over a century later, one of the fourth Panchen Lama's disciples served as an abbot at this monastery and established a tantric faculty (*rgyud pa grwa*

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<http://www.tbrc.org>. The third figure to have the same title is discussed below, under the Bā'i jo/ Baijia Monastery entry. The final figure to hold this title was Ilaghughsan Lha btsun Ngag dbang bstan 'dzin, who served at the Qing court but later sided with the Oirat Mongol, Dga' ldan, against the Qing. He was eventually turned over to the Qing state for his betrayal of the Kangxi emperor's trust. In 1694 he was executed by the extremely painful method described as "slow slicing" (*lingchi* 凌迟 also known as "death by a thousand cuts") at the Yellow Temple in Beijing (see below), which seems to have ended the conferring of such titles. See Ahmad (1970, 276-282, 324) for details.

<sup>38</sup> For more on this Dge lugs pa education system see Dreyfus 2003, and extracts from this work, under the 'Education' tab at: <http://www.drepung.info>.

*tshang*) in 1723. The monastery was home to 900 monks at its peak in 1698 and there were over 500 monks in the mid-nineteenth century.<sup>39</sup> The monastery used 'Bras spungs Sgo mang's textbooks and was a major contributor to the influx of monks that filled out the ranks of the world's largest monastery—Lhasa's 'Bras spungs Monastery—specifically through their connection to the college of Sgo mang.<sup>40</sup>

Georges Dreyfus (2006) notes in his 'Introduction to 'Bras spungs's Colleges', that most Sgo mang "monks came from A mdo and Mongolia," but to my knowledge, no one has explored the nature and details of how and from which monasteries they came. The importance of these northern A mdo monasteries is obvious through the nested hierarchy of sixteen regional houses (*khang tshan*) and twenty-two affiliated houses (*mi tshan*) in Sgo mang (a college that hosted 3,500-4,000 of the monks that made up the 10,000 monks of 'Bras spungs Monastery).<sup>41</sup> A regional house served as a regionally-based fraternity/ boarding/ educational facility and helped the monks from different regions (speaking often mutually unintelligible Tibetan dialects) navigate and assimilate to the larger institution. Of the sixteen regional houses, there were four major ones: Bsam blo, Har gdong, Gung ru, and Bra ti. All four of these were closely linked to A mdo, as well as to the Mongol communities to the north, whose monks often studied in A mdo before moving to Central Tibet.<sup>42</sup>

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<sup>39</sup> Pu (1990, 25), citing *Deb ther rgya mtsho* (*Anduo zhengjiao shi* 安多政教史).

<sup>40</sup> For more on 'Bras spungs, see Georges Dreyfus's online essays and map: 'Introductory Essay' and 'An Introduction to 'Bras spungs's Colleges' at <http://www.drepung.info>.

<sup>41</sup> See Goldstein (1989, 30 n. 41).

<sup>42</sup> Gung ru is also closely associated with A mdo, especially through association with the Gung ru mkha' 'gro female incarnation series (see Faggen 2010).

The Bsam blo regional house had almost half (ten) of the affiliated houses (*mi tshan*) of 'Bras spungs as follows: Thang ring, Ba jo, Len hwa the, Dgon lung, Btsan po, Bis mdo, Sku' bum, Gro tshang, Lam pa, and Khal kha. Of these, all but the last two are named after monasteries in A mdo, mostly north of the Rma chu. The first three are all in Bka' ma log (Minhe) County.<sup>43</sup> These residence houses were probably once located near the Bsam blo regional house, where the 'Northern Ruins' are now marked on Georges Dreyfus' interactive map of 'Bras spungs Monastery on the Tibetan and Himalayan Library website.<sup>44</sup> I do not know the history of how these affiliations were formed, but it seems possible that the 'Bsam blo' that serves as the name of the regional house might be linked to the founder of Thang ring Monastery, Bsam blo pa Dge 'dun rin chen, or another A mdo ba, Bsam blo Sbyin pa rgya mtsho (1629-1695), who served as the forty-sixth Dga' ldan khri pa (1692-1695).<sup>45</sup> The origin

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<sup>43</sup> Mtsho kha, La mo, Wa shul, Btsan po, and Dgon lung are other affiliated houses at Sgo mang linked to monasteries in A mdo. The latter two had separate *mi tshan* in the Har dgong regional house, hosting the nomad area monks that came to these monasteries. See Dreyfus' <http://www.thlib.org/places/monasteries/drepung/essays> article. At least two of the eight mid-sized regional houses are linked to A mdo (Klu 'bum and Zung chu), and at least two of the four small regional houses are also linked to A mdo (Chu bzang and The bo).

<sup>44</sup> See 'Spaces' tab, at the Drepung website <http://www.drepung.info>.

<sup>45</sup> Dung dkar Blo bzang 'phrin las (2002, 365-366). One of these Bsam blo bla ma may have played an important role in helping incorporate the philosophical colleges, which had developed in these eastern reaches of A mdo over the century before his tenure at Dga' ldan, into the Central Tibetan Dge lugs pa educational system.

of this term may date earlier to one of the founders of Gro tshang Monastery (established 1392) named Bsam gtan blo gros ('Bsam blo' for short). He and his uncle, who also helped found Gro tshang Monastery, were both disciples of Tsong kha pa and later served as imperial preceptors at the Ming 明 court, a key sponsor of their monastery, which essentially ruled this region for centuries.<sup>46</sup>

The network of monasteries that was affiliated with Thang ring Monastery (see Figure Twenty-one above) would have made it a perfect vehicle for funneling young men to 'Bras spungs in Lhasa. Thang ring served as the 'mother' monastery to twenty-four 'son' monasteries, most of which were nearby, although some were as distant as the Silk Road corridor in Gansu, near Liangzhou 凉州 (present day Wuwei 武威). Two of these monasteries—Len hā the/ Lianhua tai and Bā jo'i/ Baijia—also each had their own set (fourteen and seven, respectively) of affiliated monasteries. Thus in total, Thang ring at its peak could draw on the collective resources of forty-three monasteries and their associated donor communities, thus dominating the intellectual and economic life of this eastern march of A mdo. With the United States as a point of comparison, it might have acted as a magnet school or something akin to boarding/ preparatory schools in the Northeast, except that the relations with the Tibetan equivalents of the Ivy League (the three great monasteries in Lhasa) were fixed and strictly regulated.<sup>47</sup>

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<sup>46</sup> See Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas 1982 [1865], 22. Cf. <http://www.tbrc.org> P10316.

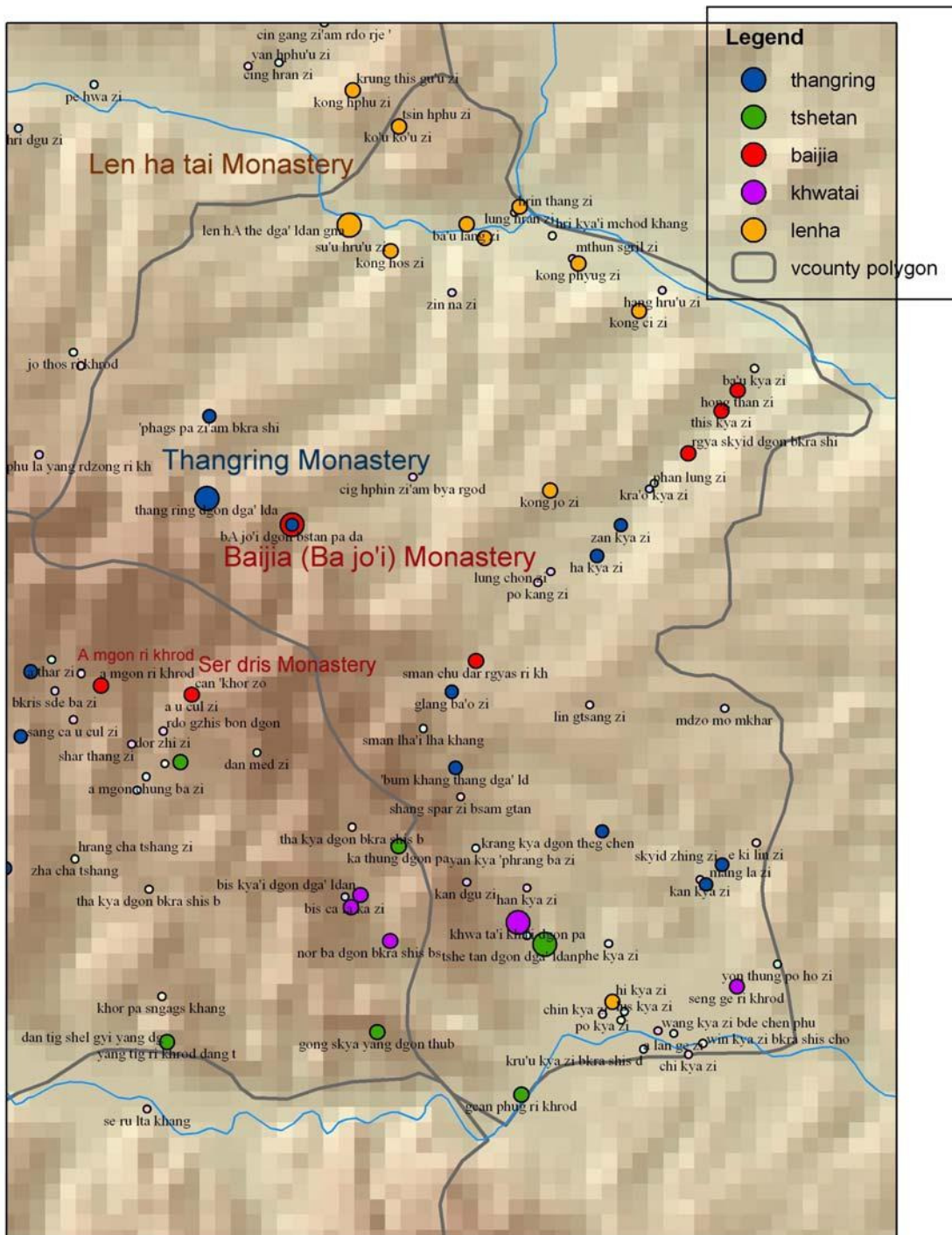
<sup>47</sup> For more information on this, see Dreyfus' article on <http://www.thlib.org/places/monasteries/drepung/essays/>:

The authorities of each college jealously kept a detailed register of all the monasteries with which they had a connection, and monks who desired to spend time at the

Figure Twenty-two (facing). Len hā the/ Lianhua tai Monastery is located just north of the Huang shui/ Tsong chu River. The other two 'mother' monasteries (Tshe tan and Khwa ta'i kha'i dgon) were smaller networks with only local affiliations and are not discussed here.

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three seats would be automatically directed to the college with which their particular local monastery was connected.



Bka' ma log/ Minhe County Map of "Mother" and "Son" Monasteries  
map by Karl Ryavec

BĀ JO'I/ PĀ GRU (= BAZHOU 巴州/ BAIJIA) DGON  
BSTAN PA DAR RGYAS GLING/ HONGSHAN SI 红山寺  
/宏善寺/弘善寺/洪山寺

The sources disagree over precisely when this monastery was founded. Some evidence suggests that a temple with such a name existed in the Ming Dynasty (1368-1644), since a place named Hongshan si was destroyed by Tibetan nomads in 1519, and later rebuilt. It possibly was established in the Ming Dynasty by a *bla ma* associated with Gro tshang (Qutan 瞿昙) Monastery.<sup>48</sup> According to one source, such imperial support continued during the Qing when the Kangxi 康熙 emperor (r. 1661-1722) enfeoffed the monastery's incarnation series in the official post of Sovereign King of the Far East (Yuandong zizaiwang 远东自在王), gave the temple an inscribed board (*bian* 匾), a sword (*jian* 剑), a seal (*yin* 印), 500 taels (annually) for 'incense and lamps' (funds for the maintenance of ritual activity), and ordered that this temple be renovated.<sup>49</sup>

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<sup>48</sup> Schram (2006 [1957], 347) noted that a temple with this name was built by Qutan si 瞿昙寺 with the funds and resources granted it by the Ming, citing the *Annals of Xining* (ch. 15, p. 13). Having consulted the section of the Ming era *Annals of Xining* (*Xining wei zhi* 1993 [1657], 154-157), which does not mention Hongshan si, it is clear that Schram was using the *New Annals of Xining* (*Xining fu xin zhi* 1982 [1746], 377), which associates Hongshan si with Qutan si only in proximity on the page. For the destruction in 1519, see Schram (311, citing the *Annals of Xining*, ch. 31, p. 15a).

<sup>49</sup> Pu (1990, 27). A stele at one of the monastery's lama's graves recorded that early in the reign of Ming Yongle, four central Tibetan monks came to the Ming court to assist in ruling the country (*fuzuo mingting* 辅佐明廷), and due to their obvious sincerity they were rewarded, one being given the title: Gaunding puhui hongshan da guoshi 灌顶普慧弘灌

Figures Twenty-three and Twenty-four. Modern Trilingual and Kangxi (1695) Inscription Boards. The latter reads: Clouds of Kindness Hall (Ciyun si 慈雲殿) and is being refitted with a traditional style frame after being hidden (as a door or table) during the Cultural Revolution.



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顶普慧弘善大国师 (Great Dynastic Preceptor of Great Goodness, Universal Wisdom (Capable of Granting) Abhisheka). Possibly someone given this name, including the phrase meaning 'great goodness' (*hongshan* 弘善), might have lacked a connection to the temple, given the phrase's generic nature. However, this source at least suggests continuity between the person given this title and the monastery, from the Ming into the Qing era. The term 'Zizaiwang' can also mean 'independent king' and "Ishvaradeva, a title of Shiva, king of the devas . . . also a title of Vairocana" (Soothill and Hodous 1976 [1937], 218; for a digital version of the dictionary see: <http://www.acmuller.net/soothill/soothill-hodous.html>).





Whatever its earliest origins, the present Dge lugs institution traces its beginnings to the early Qing Dynasty, when the monastery came under the control of one of the most important and least well-known Tibetan Buddhists to have been involved with the Qing: a man known only for certain by his title, Gu shri Se chen chos rje (Mong. Guyshi Setsen Tsorji, combining the Chinese title 'national preceptor' (Mong. Guyshi = *guoshi* 国师) with the Mongol for 'wise' (Setsen) and the Tibetan for 'Master of the Teachings' (Mongol, Tsorji = Tib. chos rje), who seems to have been a person of Mi nyag extraction born in A mdo.<sup>50</sup> The earliest source of information for this figure is the 1662 *Erdeni-yin tobci* by Saghang Secen, which says that he was a *guoshi*, a *darqan* (Tib. *dar khan*, designating a tax-free status accorded monks and nobles by Mongol khans), and the son of a *sngags pa* (a *mantrika* or *mantrin*, a tantric lay practitioner in the Tibetan tradition).<sup>51</sup> These multiple terms for this single

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<sup>50</sup> The fifteenth incarnation of this lineage was apparently living at Sku 'bum Monastery in 2006.

<sup>51</sup> Saghang Secen = Ssanang Ssetsen (1990 [1662] v I, 178).

figure illustrate why he was to become such an important intermediary figure between the Tibetan, Mongol, and Chinese cultures and polities that intersected where he was born. He was truly a frontier figure, with a recognized status from each of the major cultures that overlapped in his native land. Given his later success at the Qing courts in Mukden and Beijing, he was surely multilingual as well, speaking Mongol and Tibetan at least, and possibly also Manchu and Chinese. He likely grew up in Mongol-dominated Amdo after the incursions of Altan Khan and other Mongols in the 1560s and '70s, which brought Dge lugs pa Buddhism to the fore in this region, with the support of the third and fourth Dalai Lamas and the various later Mongol rulers of the region. Se chen chos rje was also given the title *ilaghughsan* (Tib. *rgyal ba*) by the fifth Dalai Lama and the fourth Panchen Lama around 1640 when they dispatched him as an envoy to the Manchu king.

We first learn the founder's personal name in an early nineteenth century source, which gives Se chen chos rje Rgyal ba'i 'phrin las pa Sbyin pa rgya mtsho.<sup>52</sup> Later sources

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<sup>52</sup> This source (Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas 1982 [1865], 180) reports he was born near Nyi thang dgon, in the Kar (Mgar?) lineage. Pu (1990, 27) assumes that Nyi thang dgon is in Central Tibet, but I see no evidence of this. Ahmad (1970, 315-320) described one Zhabs drung of Nimatang (尼嘛唐 = Tibetan: Nyi [ma] thang) as being an envoy between the Kangxi emperor and the Lhasa court in 1696-1697, at precisely the same time the junior official, Sbyin pa rgya mtsho, was serving in this role. Thus, it is possible they were the same person, though he would have been quite old by this time. Ahmad's sources and local informants need to be consulted to resolve this possibility of identification. There is a monastery called Nyi [ma] thang Bkra shis dar rgyas gling in Dkar mdzes rdzong (Ganzi xian 甘孜县), Sichuan (see Krung go'i bod kyi shes

conflate Se chen chos rje Sbyin pa rgya mtsho with Bsam blo Sbyin pa rgya mtsho (1629-1695) who served as the forty-sixth Dga' ldan khri pa (1692-1695), probably based on the fact that this prominent monk was born on the north side of the Rma chu.<sup>53</sup> Dating Se chen chos rje's birth to 1629 is problematic, however, for Guoshi Se chen chos rje was reputed to have first come to Lhasa in 1625, sent his first envoy to the Qing court in 1637, and personally departed for the court in 1640, where he arrived in 1642.<sup>54</sup> This problem will remain unresolved until further information is available, but it seems likely that Se chen chos rje Rgyal ba'i 'phrin las

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rig zhib 'jug ste gnas kyi chos lugs lo rgyus zhib 'jug so'o dang krung go bod brgyud nang bstan mtho rim slob gling bo brgyud nang bstan zhib 'jug khang, zi khrod zhing chen dkar mdzes khul chus lugs cud (1995, vol. 2: 69). [I thank Françoise Robin for this reference.]

<sup>53</sup> The first source I have found that makes this association is the *Sku 'bum gdan rabs* by Gser thog Blo bzang tshul khrims rgya mtsho (1982 [1881], 281). See also Pu (1990, 27); and repeated as oral history at the monastery. On the forty-sixth Dga' ldan khri pa Sbyin pa rgya mtsho and his birth north of the river, see Sde srid Sang rgyas rgya mtsho (1989 (1698), 95) and Grags pa 'byung gnas and Blo bzang mkhas grub (1992, 818), which gives Se mdo as his birthplace. Dung dkar Blo bzang 'phrin las (2002, 365-366) says he was born in Bis mdo (south of the river). None of these sources connects him to this monastery. Ahmad (1970, 311-320) describes an envoy of the Kangxi emperor, the junior official Sbyin pa rgya mtsho, as having come to Lhasa in 1696 bearing a message from the Qing, which confirms that this figure could not have been the Dga' ldan khri pa who had died a year earlier.

<sup>54</sup> For details of his travels and references to him in the fifth Dalai Lama and fourth Panchen Lama's biographies and in the *Qing shi lu*, see Ahmad (1970, 121-122, 158-162).

pa Sbyin pa rgya mtsho cannot be positively identified with the forty-sixth Dga' ldan khri pa Sbyin pa rgya mtsho based on current evidence.

In any case, someone called Se chen chos rje was sent as an envoy to the Jurchen King by the Dalai and Panchen lamas in 1640, arrived at the Manchu court in Mukden in the tenth month of 1642 and suggested to the king that he would only be worthy to rule the world if he were to fulfill his duties as the protector and donor of the lama. A Mongol history written in 1662 says that the Se chen chos rje was elevated as a high lama already in 1643:

The (Bogda Sechen) Qaghan personally went out to meet the envoy, bowed to him, and escorted him to his capital Mukden, where he raised the Ilaghughsan Khutugtu to (the status of) his supreme lama.<sup>55</sup>

When the Qing successfully captured Beijing in 1644, according to a Tibetan source, "because the kingdom was at peace, the King honored him as his royal chaplain."<sup>56</sup> The rewards of such a position were substantial—support for two temple complexes in Beijing and his family was enfeoffed with the monastery and its support communities under consideration here, in A mdo.<sup>57</sup>

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<sup>55</sup> Schmidt (1961 [1829], 289-290; Ssanang Ssetsen (1990 [1662], 184-1855; and Ahmad (1970, 121, 159).

<sup>56</sup> Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas (1982 [1865], 180). Relations with the Qing court were also noted in 1648, when "Sangphu and Rabjampa and twenty other lamas came from Bazhou (Bazhou monastery was in present day Minhe County...)" Deng (2003, 16).

<sup>57</sup> Just as these temples sat 'above' (north) of the emperor's residence, according to a monk at this monastery, the name Bai 白 was taken from the radical above the radical for king (王) in the character 皇 for emperor, thus demonstrating

The temple complexes built for him in Beijing are two of the most important Tibetan Buddhist monuments in the city today. The first was White Stupa (Mchod rten dkar po, Baitai 白塔) and the Yong'an Temple 永安寺 complex that stretches out below it, located then inside the Forbidden City, and now part of Beihai 北海 Public Park. The second is the Yellow Temple complex 黄寺 (Gser khang), which served as residence for the visits of the fifth and thirteenth Dalai lamas, as well as the final resting place for the sixth Panchen Lama.

It is located outside the old walls of the city to the north and presently houses China's Tibetan Language Division of the Higher Buddhist Studies Institute (Zhongguo zangyu xi gaoji foxueyuan 中国藏语系高级佛学院, Krung go Bod brgyud mtho rim nang bstan slob gling) founded by the tenth Panchen Lama in 1987.

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respect, in word, as the Shunzhi emperor had on the ground with his support for the monastery.

*Asian Highlands Perspectives*. 6 (2010), 23-97.

Figures Twenty-five and Twenty-six. Beihai Public Park's White Stupa with the Yong'an 永安 Monastery below (2006).





Figure Twenty-seven. The western Yellow Temple complex with the sixth Panchen Lama Stupa (1994).





Figure Twenty-eight. The Bā jo'i dgon/ Hongshan si newly reconstructed main temple hall.



Support for the A mdo monastery was closely linked to the Shunzhi 顺治 emperor's honoring Se chen chos rje with the title *guanding guoshi* 灌顶国师 and the monastery with an inscribed horizontal board reading 'Imperially Established Hongshan Temple' (Chijian Hongshan si 敕建弘善寺), as well as some of the Shunzhi emperor's (r. 1644-1661) own clothes, prayer beads, and so on.<sup>58</sup> As noted above, the Kangxi emperor also donated an inscribed board to hang at the entrance of what was probably a newly added or renovated temple hall in 1695. The monastery was still important to the Qing court in 1715, when the Kangxi emperor indicated that he wanted the young incarnation, who would later be fully recognized as the seventh Dalai Lama, to be brought to Hongshan<sup>59</sup> 红山 Monastery to protect him from the possible threat of Lha bzang Khang who was ruling

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<sup>58</sup> Pu (1990, 27).

<sup>59</sup> The first monastery had been built near Hongshi shan 红石山 (Red-stone Mountain) (Pu 1990, 27).

in Lhasa and supporting his rival claimant to the status of the Dalai Lama. In the end, the Kokonor Mongols, who were still largely independent of the Qing Dynasty at this time, negotiated for the boy to be sent to Sku 'bum Monastery, where he could be closely watched.<sup>60</sup>

As for the community support and local influence of the monastery, aside from the 500 taels annually given by the Qing court, the monastery in the hands of the Bai family was essentially given political and religious authority (*zhengjiao daquan* 政教大权) by the Qing to rule a vast territory.<sup>61</sup> For instance, during the Qing era, the monastery had over 1,000 acres (7,200 *mu*) of 'incense grain land' (*xiang liang di* 香粮地) as a tax base, essentially dominating the upper parts of the valleys of north central Bka' ma log (Minhe) County. With these resources, the monastery was able to support four great educational faculties (*xueyuan* 学院, *zhazang* 扎仓= Tib. *grwa tshang*) with 500 monks at its peak and over 200 monks during the Daoguang reign (1821-1851).<sup>62</sup> However, the monastery suffered destruction twice in the late nineteenth century during Muslim rebellions. It was rebuilt further up the valley after 1895; by 1932 there were only forty monks. Nevertheless, research in the 1950s found that the monastery retained seven branch monasteries or retreat centers; two in Ba yan County (discussed below). This may partly explain why the new monastery was rebuilt so close to

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<sup>60</sup> Petech (1950, 18), citing both *Shengzu shilu* (ch. 263, ff. 4b-5b) and Lcang skya Rol pa'i rdo rje's 1759 biography of the seventh Dalai Lama (f 24b).

<sup>61</sup> Baijia zang si 白家藏寺 is an old name for this monastery linking the Tibetan name for 'house/' 'family' (*tshang*) with the Chinese equivalent (*jia* 家; see Pu 1990, 27).

<sup>62</sup> Bā jo'i Monastery probably had the basic colleges of philosophy and tantra and may also have had a college to teach ritual dance (*'cham*) because the monks there said that there were Tibetan ritual dances at the monastery in the past.

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the pass over the mountain range; these communities were more easily linked by horseback in the past than they are by road now.<sup>63</sup>

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<sup>63</sup> Nian and Bai (1993, 98). The present monastery is located 2,200 meters above sea level.

Figure Twenty-nine. Seven subordinate monasteries/ retreats of Bā jo'i dgon/ Hongshan si<sup>64</sup> (underlined monasteries treated in detail below).

	Date Est.	Tibetan Name	Chinese Name	Village	County
1	1596	This kya zi	Tiejia si 铁家寺 <sup>65</sup>	Xiguo 西果	Minhe
2	1619	Li kya Hong than zi	Lijia hongtan si 李家红滩(坟滩)寺	Dala 达拉	Minhe
3	1574	Rgya skyid dgon Bkra shis chos gling	Jiaji si 甲吉寺	Longzhi 隆治	Minhe
4	?	Bā jo'i ri khrod	Huoshapao si 火烧坡寺	Donggou 东沟	Minhe
5	1496	Sman chu Dar rgyas ri khrod	Cili si 七里寺(慈利寺)	Gushan zhen 古鄯镇	Minhe
6	1252	Ser dris dgon Dga' ldan chos 'phel gling	Saizhi si <sup>66</sup> 赛智寺	Jinyuan 金源	Hualong
7	1580	<u>A mgon ri khrod</u> (subordinate to the above)	Anguan si 安关寺	Chuma 初麻	Hualong

<sup>64</sup> Data collected from both Pu (1990, 27) and passim, and Nian and Bai (1993, 98) and passim.

<sup>65</sup> I thank Zhu Yongzhong 朱永忠 for the Chinese characters for the monasteries/ retreats used in this table.

<sup>66</sup> I thank Klu rgyal thar for providing the Chinese characters for Saizhi si, Anguan si, and Chuma.

SER DRIS DGON DGA' LDAN CHOS 'PHEL GLING/  
SAIZHI SI 赛支寺

Figure Thirty. Ser dris dgon, looking north toward Bka' ma log County, just a few kilometers away. Note large modern clock at entrance to the Kālacakra (Wheel of Time) master's *bla brang* (residence).



Turning to a Bā'i jo'i branch monastery south of the mountain range, we again see that geographic barriers so formidable in our modern world were less relevant in earlier times. Vehicular traffic requires a gentle grade (and thus switchbacks) and regular maintenance in the face of harsh conditions (land slides, freezing and thawing, high winds) whereas travel on foot or by horseback makes these monasteries nearer. The distance is under fifteen kilometers/ten miles over the nearly 4,000 meter mountain range, while the distance around the mountains by the modern road exceeds one hundred kilometers over roads that are very rough in places and which requires a long day's car ride. When I visited Ser dris Monastery in July 2006, an eighty-one year old incarnate lama, A lags Gser kha (Rigu 日古, Bairiguang hufo 百日光活佛), had just completed a Kālacakra ritual. A sand mandala constructed for the event, two meters across, was still on view. Pictures of the lama

dressed in full ritual attire for the event were also available.

Figure Thirty-one. A lags Gser kha, in ritual dress.



Figure Thirty-two. Kālacakra tantra mandala, summer 2006.



I was told that 30,000-40,000 people had attended the events, however, based on previous experience, such numbers are usually exaggerated by a factor of about ten. Judging from remains of encampments that had been carved into the hillsides and the amount of trash in the valley, it is likely that about 4,000 people attended the events. This monastery, like the Dge phyug Monastery discussed above, was founded by the first Ma Ni ba incarnation in 1667.<sup>67</sup> As with Dge phyug

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<sup>67</sup> See Xiejun · Guantai cairang (2005, 34). The TBRC entry P6449 gives this name and title Many+dzū shrī Blo bzang 'od zer, also known as Pa kru'u (Ba zhou/ Baijia) bla ma and 'Jam dbyangs chos rje, corresponding to the first incarnation in the series, Luosang ese 罗桑鄂色 (see Pu 1990, 108-109). Pu also lists each of the later Ma Ni ba incarnation series. The Ma Ni ba bla ma was said to have founded Qili Monastery 七里寺 south of Bā'i jo Monastery, which included all the Chinese within seven *li* as its believers (Pu 1990, 29). The lama supposedly came from Gongtong 贡东, and all the places in Tibetan regions with that name found on

Monastery, this monastery is said to have been founded in 1677, after the Ma Ni ba incarnation had been invited by Mer gen Chos rje of Bā'i jo Monastery. Because of this historic association, the monastery was subordinate to Bā'i jo Monastery as were its 'sons'. This suggests that Dge phyug Monastery was once part of Bā'i jo Monastery's network because it had also been established by the Ma Ni ba incarnation, in which case the monastery north of the range may once have dominated the eastern highlands on both sides of the Tsong kha Mountain Range. Ser dris only became independent when Bā'i jo Monastery was destroyed in the 1940s. Informal connections between the two institutions continue.

Closer to its own 'mother' monastery, Ser dris, a couple of valleys to the west, A mgon ri khrod was likewise a distant branch monastery of Bā'i jo Monastery, founded by the fourth Blo bzang dar rgyas at the end of the Qing emperor Tongzhi's reign.<sup>68</sup>

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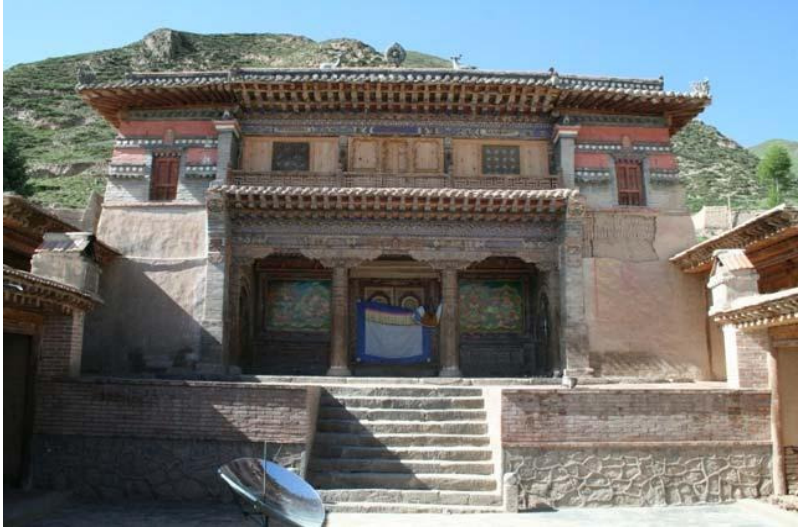
the online map website <http://www.51ditu.com> are associated with mountains in Khams. According to a monk at Bā'i jo Monastery, Se chen chos rje was also called Mer gen chos rje (mixing another Mongol word for 'wise' and Tibetan for 'Master of the Teachings'), a title granted by the Shunzhi emperor. There seems to have been a later (?) separate incarnation series with this name.

<sup>68</sup> Xiejun · Guantai cairang (2005, 35). (Thanks to Françoise Robin for the information about the founder and the date.)



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Figure Thirty-three. *A mgon ri khrod*.



Figures Thirty-four and Thirty-five. *A mgon ri khrod*; auspicious symbols on the capitals of the porch's pillars.





Little published material exists on this retreat, which was founded in the late sixteenth century. The *Deb ther rgya mtsho* mentions it, and the 1990 and 1993 surveys of A mdo monasteries note that it was demolished (*chaihui* 拆毀) in 1958.<sup>69</sup> Yet the local monk who showed me the temple explained, and my own observations confirmed, that at least the main part of the structure, such as the carved pillars, survived the traumatic events of 1958, as well as the Cultural Revolution (1966-1976).

## CONCLUSION

Overall, the monasteries north of the Tsong kha Range have seen less of a return in total number of monks, and the physical development of their infrastructure lags behind that

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<sup>69</sup> See Pu (1990, 108) and Nian and Bai (1993, 72). It presently has connections to Dhī tsha and Bla brang monasteries.

of those on the south side of the mountain range. Nevertheless, with the exception of Lianhua tai Monastery, which especially suffers from being isolated from a larger Tibetan Buddhist community, the other monasteries all show signs of true revival. For Thang ring and Ba'i jo monasteries, it seems unlikely that they will ever offer advanced philosophic education again (relying instead on Sku 'bum). Nevertheless, it is likely they will remain vital cultural and religious centers for their communities, much like Dge phyug Monastery to the south. Dhī tsha Monastery, on the other hand, appears to have the promise of remaining a thriving center of Tibetan higher education in the context of a modern Buddhist educational center.

I make four final observations on the basis of this detailed study of place. First, these important institutions exist in places hardly considered 'Tibetan' today. That is, they are not recognized as Tibetan autonomous levels of PRC governance domestically and, internationally, while Tibetan scholars may recognize these areas as part of a greater cultural Tibet by including them on maps of cultural Tibet, in practice, these regions are scarcely treated as integral to Tibetan culture. Second, the pace at which these places have revived is remarkable. Third, far too little is known about these institutions and communities. Finally, these monasteries on the fringes of Tibetan civilization are not peripheral to Tibetan Buddhist culture; in fact, they are at the center of educational and political networks that unite Buddhist Inner Asia.

# TIBETAN TERMS

A lags Gser kha	ཨ་ལགས་གསེར་ཁ།
A lags Ma Ni pa	ཨ་ལགས་མ་ཌི་པ།
A lags D+hI tsha	ཨ་ལགས་རྩི་ཚ།
A mdo	ཨ་མདོ།
A mdo Zhwa dmar	ཨ་མདོ་ཞུ་དམར།
A mgon ri khrod	ཨ་མགོན་རི་ཁྲོད།
Ba jo (mi tshan)	བཙོ་མི་ཚན།
BA jo'i dgon	བཙོ་འི་དགོན།
BA jo'i dgon bstan pa dar rgyas gling	བཙོ་འི་དགོན་བསྐྱན་པ་དར་ རྒྱལ་གླིང་།
Bā jo'i ri khrod	བཙོ་འི་རི་ཁྲོད།
Ba yan	བ་ཡན།
Bis mdo	བིས་མདོ།
Bis mdo (mi tshan)	བིས་མདོ་མི་ཚན།
Bka' brgyud	བཀའ་བརྒྱུད།
Bka' brgyud Zhwa dmar 'Jam dbyangs rin po che	བཀའ་བརྒྱུད་ཞུ་དམར་འཇམ་ དབྱངས་རིན་པོ་ཆེ།
Bka' ma log	བཀའ་མ་ལོག།
Bkra shis tshe ring	བཀྲ་ཤིས་ཚེ་རིང་།
bla brang	བླ་བྲང་།
Bla brang (dgon)	བླ་བྲང་དགོན།
Blo bzang mkhas grub	བློ་བཟང་མཁས་གྲུབ།
Bra ti (khang tshan)	བྲ་ཏི་ཁང་ཚན།
Brag dgon zhabs drung Dkon mchog bstan pa rab rgyas	བྲག་དགོན་ཞབས་དྲུང་དཀོན་ མཆོག་བསྐྱན་པ་རབ་རྒྱལ།

'Bras spungs (dgon)	འབྲས་སྤྱངས་(དགོན)།
'Bras spungs Rgyal ba bla mar bzhugs	འབྲས་སྤྱངས་རྒྱལ་པ་བླ་མར་ བཞུགས།
Bsam blo (khang tshan)	བསམ་བློ་(ཁང་ཚན)།
Bsam blo pa Dge 'dun rin chen	བསམ་བློ་པ་དགེ་འདུན་རིན་ ཆེན།
Bsam blo Sbyin pa rgya mtsho	བསམ་བློ་སྤྱིན་པ་རྒྱ་མཚོ།
Bsam gtan blo gros	བསམ་གཏན་བློ་གྲོས།
Bshad sgrub rgya mtsho	བཤད་སྒྲུབ་རྒྱ་མཚོ།
Btsan po (mi tshan)	བཅན་པོ་(མི་ཚན)།
bu dgon	བུ་དགོན།
Bya khyung (dgon)	བྱ་ཁྱུང་(དགོན)།
Chab cha	ཆབ་ཇ།
'cham	འཆམ།
Chos grub rgya mtsho	ཆོས་རྒྱལ་རྒྱ་མཚོ།
chos rje	ཆོས་རྗེ།
chos srid zung 'brel	ཆོས་སྤྱིད་བྱུང་འབྲེལ།
Chu bzang (khang tshan)	ཆུ་བཟང་(ཁང་ཚན)།
dar khan	དར་ཁན།
Dbus	དབུས།
Deb ther rgya mtsho	དེབ་ཐེར་རྒྱ་མཚོ།
Dga' ldan (dgon)	དགའ་ལྡན་(དགོན)།
Dga' ldan khri pa	དགའ་ལྡན་ཁྲི་པ།
Dga' ldan khri pa Sbyin pa rgya mtsho	དགའ་ལྡན་ཁྲི་པ་སྤྱིན་པ་རྒྱ་ མཚོ།
Dge 'dun bstan 'dzin rgya mtsho	དགེ་འདུན་བསྐྱན་འཛིན་རྒྱ་ མཚོ།

Dge 'dun chos 'phel	དགེ་འདུན་ཚེས་འཕེལ།
Dge 'dun rin chen	དགེ་འདུན་རིན་ཆེན།
Dge lugs pa	དགེ་ལུགས་པ།
Dge phyug	དགེ་ཕྱུག
dgon lag	དགོན་ལག
Dgon lung (dgon)	དགོན་ལུང་(དགོན)།
Dgon lung (mi tshan)	དགོན་ལུང་(མི་ཚན)།
Dhî tsha	ཧྱི་ཚ།
Dhî tsha nang so	ཧྱི་ཚ་ནང་སོ།
Dka' bcu Don grub rgya mtsho	དཀའ་བཅུ་དོན་གྲུབ་རྒྱ་མཚོ།
'dul ba	འདུལ་བ།
Dung dkar Blo bzang 'phrin las	དུང་དཀར་བློ་བཟང་འཕྲིན་ལས།
dus 'khor	དུས་འཁོར།
Gcan tsha srib	གཅན་ཚ་སྲིབ།
gdan rabs	གདན་རབས།
gnyen	གཉེན།
Gnyen chen bso (ri)	གཉེན་ཆེན་བསོ་(རི)།
Grags pa 'byung gnas	གྲགས་པ་འབྱུང་གནས།
Grags pa rgya mtsho	གྲགས་པ་རྒྱ་མཚོ།
Gro tshang	གྲོ་ཚང་།
Gro tshang (mi tshan)	གྲོ་ཚང་(མི་ཚན)།
grwa tshang	གྲ་ཚང་།
Gser khang	གསེར་ཁང་།
Gser thog Blo bzang tshul khrim rgya mtsho	གསེར་ཐོག་བློ་བཟང་ཚུལ་ ཁྲིམས་རྒྱ་མཚོ།
Gu shri Se chen chos rje	གུ་ཤྲི་སེ་ཆེན་ཚེས་རྗེ།

Gung ru (khang tshan)	གུང་རུ་(ཁང་ཚན།)
Har gdong (khang tshan)	ཧར་གདོང་(ཁང་ཚན།)
'Jam dbyangs chos rje	འཇམ་དབྱངས་ཚལ་རྗེ།
Kar	ཀར།
Khal kha (mi tshan)	ཁལ་ཁ་(མི་ཚན།)
khang tshan	ཁང་ཚན།
Khri kha	ཁྲི་ཁ།
Khwa ta'i kha'i dgon	ཁྱའི་ཁའི་དགོན།
Klu	ལུ།
Klu 'bum (khang tshan)	ལུ་འབུམ་(ཁང་ཚན།)
Klu rgyal thar	ལུ་རྒྱལ་ཐར།
Klu sman	ལུ་སྐན།
Klu sman ri bo	ལུ་སྐན་རི་བོ།
Krung go Bod brgyud mtho rim nang bstan slob gling	ཀུང་གོ་བོད་བརྒྱུད་མཐོ་རིམ་ནང་བསྐྱུན་སྒྲིབ་སྤྱི་ཁྱེད།
La mo (dgon)	ལ་མོ་(དགོན།)
La mo (mi tshan)	ལ་མོ་(མི་ཚན།)
La mo bde chen (dgon)	ལ་མོ་བདེ་ཆེན་(དགོན།)
La mo Grags rgan tshang	ལ་མོ་གྲགས་རྒྱན་ཚང།
La mo Yongs 'dzin chos rje	ལ་མོ་ཡོངས་འཛིན་ཚལ་རྗེ།
lab rtse	ལབ་རུའུ་ཅེ།
Lam pa (mi tshan)	ལམ་པ་(མི་ཚན།)
Lcang skya Rol pa'i rdo rje	ལུང་སྐུ་རོལ་པའི་རྡོ་རྗེ།
Lde tsha	ལྷེ་ཚ།
Lde tsha Bkra shis chos sdings dgon pa	ལྷེ་ཚ་བཀྲ་ཤིས་ཚལ་སྤྱིངས་དགོན་པ།

Len hwa the Dga' ldan gnas bcu 'phel rgyas gling	ལེན་དུ་ཐེ་དགའ་ལྡན་གནས་ བཅུ་འཕེལ་གྱིས་གླིང་།
Len hwa the (mi tshan)	ལེན་དུ་ཐེ་(མི་ཚན)།
Lha btsun Ngag dbang bstan 'dzin	ལྷ་བཙུན་ངག་དབང་བསྟན་ འཛིན།
Lha bzang khang	ལྷ་བཟང་ཁང་།
lha sde	ལྷ་ས།
Lhag pa tshe ring	ལྷག་པ་ཚེ་རིང་།
Li kyA hong than zi	ལི་ལྷ་ཨོང་ཐན་ཟི།
Li kyA sku skye	ལི་ལྷ་སྐུ་སྐེ།
Li kyA zhabs drung	ལི་ལྷ་ཞབས་རྩུང་།
ma dgon	མ་དགོན།
Ma Ni ba	མ་ཁི་བ།
Ma Ni ba bla ma	མ་ཁི་བ་བླ་མ།
Ma Ni khang	མ་ཁི་ཁང་།
Mang ra	མང་ར།
Many+dzu shrI ba Blo bzang 'od zer	མངུ་བླ་བ་སྟོ་བཟང་འོད་ཟེར།
Mchod rten dkar po	མཆོད་རྟེན་དཀར་པོ།
Mda' bzhi	མདའ་བཞི།
Mdo smad chos 'byung	མདོ་སྐད་ཚས་འབྱུང་།
mdzod	མཛོད།
Mer gen Chos rje	མེར་གོན་ཚས་རྗེ།
Mgar	མགར།
mgon khang	མགོན་ཁང་།
Mgon po bram ze gzugs	མགོན་པོ་བླ་མ་བེ་གཟུགས།
Mi nyag	མི་ཉག།



mi tshan	མི་ཚན།
mtshan nyid	མཚན་ཉིད།
mtshan nyid grwa tshang	མཚན་ཉིད་གྲ་ཚང་།
Mtsho kha (mi tshan)	མཚོ་ཁ་ (མི་ཚན།)
Mtsho shar	མཚོ་ཤར།
Mtsho sngon	མཚོ་སྒོན།
Mun 'joms sgron me	མུན་འཇོམས་སྒོན་མེ།
Ngag dbang byangs ldan rig pa'i 'dod 'jo	ངག་དབང་དབྱངས་ལྷན་རིག་པའི་བའི་འདོད་འཇོ།
Ngag dbang chos grags	ངག་དབང་ཚོས་གྲགས།
Ngag dbang chos rgyal	ངག་དབང་ཚོས་རྒྱལ།
Ngag dbang 'phrin las	ངག་དབང་འཕྲིན་ལས།
Nyi (ma) thang	ཉི་(མ་)ཐང་།
Nyi thang dgon	ཉི་ཐང་དགོན།
O bswa dgon	ཨ་བསྐ་དགོན།
Pa gru dgon Bstan pa dar rgyas gling	པ་གུ་དགོན་བསྐན་པ་དར་རྒྱས་ལྷིང་།
Pa kru'u bla ma	པ་ཀུ་འུ་བླ་མ།
Rgya skyid dgon Bkra shis chos gling	རྒྱ་སྐྱིད་དགོན་བརྒྱ་ཤིས་ཚོས་ལྷིང་།
rgyal ba	རྒྱལ་པ།
Rgyal ba bla ma Bsam blo pa Dge 'dun rin chen	རྒྱལ་བ་བླ་མ་བསམ་བློ་པ་དགེ་འདུན་རིན་ཆེན།
Rgyal ba chos rje Bkra shis don grub	རྒྱལ་བ་ཚོས་རྗེ་བརྒྱ་ཤིས་དོན་གྲུབ།
rgyud pa	རྒྱུད་པ།
rgyud pa grwa tshang	རྒྱུད་པ་གྲ་ཚང་།

ri khrod pa	རི་ཁྲོད་པ།
Rma chu	མ་ཚུ།
Rnying ma	རྟིང་མ།
Rong bo (dgon)	རོང་བོ་(དགོན)།
Ru shar	རུ་ཤར།
Rwa rgya (dgon)	རུ་རྒྱ་(དགོན)།
sa bdag	ས་བདག
Sa bdag Klu sman ri bo	ས་བདག་ལྷ་ཕྱེན་རི་བོ།
Sbyin pa rgya mtsho	སྤྱིན་པ་རྒྱ་མཚོ།
Sde srid Sangs rgyas rgya mtsho	སྡེ་སྤྱིད་སངས་རྒྱས་རྒྱ་མཚོ།
Se chen chos rje	སེ་ཆེན་ཆོས་རྗེ།
Se chen chos rje Rgyal ba'i 'phrin las pa Sbyin pa rgya mtsho	སེ་ཆེན་ཆོས་རྗེ་རྒྱལ་པའི་ འཕྲིན་ལས་པ་སྤྱིན་པ་རྒྱ་མཚོ།
Se mdo	སེ་མདོ།
Se ra (dgon)	སེ་ར་(དགོན)།
Ser dris	སེར་དྲིས།
Ser dris (dgon)	སེར་དྲིས་(དགོན)།
Ser dris dgon Dga' ldan chos 'phel gling	སེར་དྲིས་དགོན་དགའ་ཕྱེན་ ཆོས་འཕེལ་སྤྱིང་།
Sgis (sge'u) steng Blo bzang dpal ldan	སྐེས་(སྐེའུ)སྟེང་བློ་བཟང་ དཔལ་ཕྱེན།
Sgo mang (grwa tshang)	སྐོ་མང་གྲ་ཚང་།
Sku 'bum	སྐུ་འབུམ།
Sku' bum (mi tshan)	སྐུ་འབུམ་(མི་ཚན)།
Sku 'bum gdan rabs	སྐུ་འབུམ་གདན་རབས།
Sman chu dar rgyas ri khrod	སྐན་ཚུ་དར་རྒྱས་རི་ཁྲོད།
sman pa	སྐན་པ།

Snang ra dpon po/ nang so	སྤང་ར་དཔོན་པོ་ནང་སོ།
sngags pa	སྔགས་པ།
TA la'i bla ma, Thub bstan rgya mtsho	རྒྱ་ལའི་བླ་མ་ཐུབ་བསྟན་རྒྱ་མཚོ།
Thang ring	ཐང་རིང་།
Thang ring dgon Dga' ldan bshad sgrub gling	ཐང་རིང་དགོན་དགའ་ལུ་བཤད་རྒྱུ་གླིང་།
Thar shul (dgon)	ཐར་ཤུལ་(དགོན།)
Thar shul rin po che Dge 'dun chos skyong rgya mtsho	ཐར་ཤུལ་རིན་པོ་ཆེ་དགེ་འདུན་ཆོས་སྒྲིང་རྒྱ་མཚོ།
The bo (khang tshan)	ཐེ་བོ་(ཁང་ཆོན།)
This kya zi	ཐེས་ཀྱི་བཟུང་།
Thung ring dgon	ཐུང་རིང་དགོན།
Tshang	ཆང་།
Tshe tan (dgon)	ཆེ་ཏན་(དགོན།)
Tshe tan zhabs drung 'Jigs med rigs pa'i blo gros	ཆེ་ཏན་ཞབས་དྲུང་འཇིགས་མེད་རིགས་པའི་བློ་བྲོས།
Tsong chu	ཙང་ཅུ།
Tsong kha mkhar	ཙང་ཁ་མཁར།
Tsong kha pa Blo bzang grags pa	ཙང་ཁ་པ་བློ་བཟང་གྲགས་པ།
Tsong kha skyes ri	ཙང་ཁ་སྒྲེས་རི།
Tsong kha'i ri rgyud	ཙང་ཁའི་རི་རྒྱུད།
Wa shul (mi tshan)	པ་ཤུལ་(མི་ཆོན།)
Yongs 'dzin bla ma	ཡོངས་འཛིན་བླ་མ།
Yongs 'dzin Blo bzang mkhas grub rgya mtsho	ཡོངས་འཛིན་བློ་བཟང་མཁས་གྲུབ་རྒྱ་མཚོ།

Zhabs drung	ཞབས་རྩུང་།
Zhabs drung Dkar po, Blo bzang thub bstan dge legs rgyal mtshan	ཞབས་རྩུང་དཀར་པོ་བློ་བཟང་ 'ཐུབ་བསྟན་དགེ་ལེགས་རྒྱལ་ མཚན།
Zhabs drung phyogs dra	ཞབས་རྩུང་ཕྱོགས་བྲ།
Zhwa dmar bla brang	ཞྭ་དམར་ལྷ་བྲང་།
Zhwa dmar bla ma	ཞྭ་དམར་ལྷ་མ།
Zhwa dmar pa	ཞྭ་དམར་པ།
Zhwa dmar PaN+Dita	ཞྭ་དམར་པ་རྩྱུ་།
Zung chu (khang tshan)	བྱང་ཆུ་(ཁང་ཚན)།

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